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Hitchcock

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PRIZE ESSAY

ON

TEMPERANCE.

PRIZE ESSAY ON TEMPERANCE.



Fifty Dollars were offered for the best Essay on Temperance. Twenty were presented for the premium, and from them all, Professor HITCHCOCK's Essay was unanimously adjudged to have the highest merit. A hope is now entertained that every individual in the United States will possess one or more copies of this most valuable treatise which is now recommended by distinguished professional gentlemen as follows:—

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Boston, May 1, 1830.

JOHN C. WARREN,
WILLIAM SULLIVAN,
ENOCH HALE, JUN.
SAMUEL HUBBARD,
JOSHUA B. FLINT,
CHARLES LOWELL.



©

AS

ESSAY

ON

TEMPERANCE,

ADDRESSED PARTICULARLY TO STUDENTS,

AND THE

YOUNG MEN OF AMERICA.

BY EDWARD HITCHCOCK,
Professor of Chemistry and Natural History in Amherst College.

PUBLISHED UNDER THE DIRECTION OF THE AMERICAN TEMPERANCE
SOCIETY.

IT BEING THE ESSAY TO WHICH A PREMIUM WAS AWARDED.

SECOND EDITION.

AMHERST.

PUBLISHED BY J. S. & C. ADAMS;
JONATHAN LEAVITT, NEW YORK; PIERCE AND WILLIAMS,
BOSTON.
1830.

DISTRICT OF MASSACHUSETTS,....To wit :

District Clerk's Office.

Be it remembered, that on the ninth day of April, A. D. 1830, in the fifty fourth year of the independence of the United States of America, J. S. and C. Adams, and Company of the said district, have deposited in this office the title of a Book, the right whereof they claim as Proprietors in the words following, *to wit* :—

An Essay on Alcoholic and Narcotic Substances, as articles of common use : addressed particularly to Students. By Edward Hitchcock, professor of Chemistry and Natural History in Amherst College. Published under the direction of the American Temperance Society. It being the Essay to which a premium was awarded.

In conformity to the act of Congress of the United States, entitled “an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an act entitled “an act supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, and etching historical and other prints.”

JNO. W. DAVIS,

Clerk of the District of Massachusetts.

ESSAY, &c.

THE substances in common use which contain the largest quantity of alcohol, are ardent spirit and wine. The proportion of this principle, in 100 parts, of the most usual varieties of these articles, is as follows :

Rum	54
Brandy, (French)	53
Gin	52
Scotch Whiskey	54
Port Wine	from 19 to 26
Madeira	" 19 " 24
Currant Wine	21
Sherry, Lisbon, & Malaga,	from 18 to 20
Claret	from 13 to 17
Tokay	10

Nearly all the wines used in this country contain a much larger proportion of alcohol than the above table indicates ; as it is well known to be the practice of many dealers in wine, to add brandy and other articles, to give them more life and a richer color. Indeed, it is stated by a most respectable medical authority, that "for every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity, of that which is adulterated, and in various manners sophisticated—the whole, without exception, the source of a thousand disorders, and in many instances an active poison imperfectly disguised."*

Of the narcotic substances commonly used, opium and tobacco contain much the largest quantity of the narcotic principle. I would, therefore, solicit the attention of every student and other intelligent young man, to an examination of the nature, relations, and effects of spirit, wine, opium, and tobacco ; in the hope of persuading them all, totally to abstain from their use.

* *Journal of Health*, Vol. I. p. 136.

I group these articles together, as alike to be rejected, because they agree in being poisonous in their natures; unnecessary to the healthy; incapable of affording nourishment to the body; fascinating to diseased appetite, and destructive to property, health, and life.

Of these articles, however, ardent spirit is preeminent in the work of destruction. And, therefore, abstinence from this, is of preeminent importance. But wine, opium, and tobacco in all the Protean forms they are made to assume, number not a few among their victims. They ought, therefore, to be all proscribed together.

Moreover, abstinence from one or more of these articles, while we retain the habit of using any of them, most effectually neutralizes the influence of our example in favor of temperance. "I should prefer to use wine, instead of rum, or whiskey," says an intemperate man; "but wine is too expensive. Give me your wine, and I will abandon spirit." "I am ready to abstain from alcohol," says another, "when you do from tobacco." This appeal must effectually shut the mouth, and destroy the influence, of any one, who will persist in the use of wine or tobacco.

By total abstinence from the alcoholic and narcotic substances above mentioned, I mean an entire disuse of them, except when they are prescribed for bodily disease, by a regular physician, who is not himself addicted to their use. Like most other poisons, they may sometimes be employed advantageously, as medicines; though several medical men of the first standing in our country, have pronounced all of them, except opium, to be unnecessary, even to the physician; since in all cases, as good, or better substitutes may be employed.

The appeal, which I now proceed to make, to every scholar and intelligent young man, urging him to abstain entirely from ardent spirit, wine, opium, and tobacco, is based,

I. UPON THE PRINCIPLES OF PHILOSOPHY.

These articles, it is well known, have all a vegetable origin. Alcohol is the principle that gives to ardent spirit and wine their intoxicating power; while the narcotic principle to opium and tobacco imparts similar properties. In popular language, alcohol is classed among the stimulants; and opium and tobacco among the narcotics; which are substances, whose ultimate effect upon the animal system, is,

to produce torpor and insensibility ; but taken in small quantities, they at first exhilarate. And since alcohol does the same, most medical writers, at the present day, class it among the narcotics.

All vegetable substances consist essentially of three simple principles ; oxygen, carbon, and hydrogen. These, and these only, compose the sweetest as well as the most acid parts of plants : the mildest as well as the most powerful ; the most salutary as well as the most poisonous. Nor can chemistry discover any difference in their composition, except that the elements above mentioned, usually exist in them in different proportions. A knowledge of the chemical constitution of the narcotics under consideration, affords no assistance, therefore, in determining whether they are salutary or injurious. Their physical effects upon animals, however, prove them to be active poisons.

But what are we to understand by a poison ? Any thing, which being introduced into the animal system, proves detrimental, or fatal, may properly be denominated poisonous ; so that the same substance may be a poison, or not, according to the quantity and circumstances in which it is taken. Thus, a very small quantity of arsenic, and a moderate amount of animal food, may be taken with equal impunity, and sometimes with equal benefit. But a large quantity of the food proves sometimes as fatal to health and life, as a large dose of the arsenic ; and the effects of the two are not much dissimilar. Smallness of quantity and a certain obscurity in the mode of operation, seem included in Dr. Johnson's definition of the word. But these are relative circumstances merely, and therefore not essential. If the effect be rapid and powerful from small quantities, the poison is said to be active. In order to determine, therefore, whether the substances under consideration belong to this class, we have only to compare their effects upon the animal system, with that of articles universally acknowledged to be actively poisonous.

As to Morphia and Nicotin, which are the quintessence of opium and tobacco, there will be no dispute. "A grain and a half of morphia," says Dr. Ure, "taken at three different times, produced such violent symptoms upon three young men of seventeen years of age, that Serturmer was alarmed, lest the consequences should have proved fatal."

"a long series of the most violent of diseases," and even-
 with others, "using not even the benefit of a real physician
 whose attendance and death would in the space of a mo-
 ment."

The action of opium is not in the form of pain. It causes an-
 aesthesia, or insensibility, to pain, such as headache, rheu-
 matic, &c.; so whether tobacco is chosen as a substitute to
 relieve the mind the cerebral pain is not removed, which
 from these facts grows, are greatly weakened by mixture
 with other substances. Still, the power of the herb can be
 its activity but a few grains of common opium, mixed
 with honey, a proven vasopressant to it; and a large quan-
 tity of tobacco has produced the same effect. The habitual
 use of opium brings in weakness of the digestive organs,
 and insensibility of mind; a remarkable testimony in the ap-
 plication, and production of disease. In these are accom-
 panied by it, *phlegm, asthma, catarrhs, vomiting, diarrhoea, in-
 digestion, mental depression, and in short, the whole train of
 nervous complaints.* We wonder that James the first, on
 seeing such effects from this "Narcotic drug," should have
 sent forth his "Commination to Tobacco," and edicts still
 more powerful, to prevent its introduction into England:
 that the Pope excommunicated those who used it in the
 churches: and that the civil power was arrayed against it
 in Russia, Turkey, and Persia. But tobacco has triumphed;
 and the only hope of its extirpation from our land, is by
 raising against it a mightier power than any Eastern des-
 pot would; and that is, enlightened public opinion.

Most of the other powerful vegetable poisons, such as hen-
 banna, hemlock, thorn apple, prussic acid, deadly nightshade,
 foxglove, and poison cumach, have an effect on the animal
 system scarcely to be distinguished from that of morphia and
 nicotin, or opium and tobacco. The operation of alcohol
 is also very similar. These poisons produce nausea, verti-
 ge, vomiting, exhilaration of spirits for a time, and subse-
 quent stupor, and even total insensibility: and so does alco-
 hol. They impair the organs of digestion, and may bring
 on fatuity, palsy, delirium, or apoplexy; and so may alco-
 hol. These effects, indeed, usually follow only in a slight
 degree from spirit, as it is commonly drunk; because the
 alcohol is so much diluted. Even spirit of the first proof,

contains, as we have seen, only about 50 parts of alcohol in 100; yet seven drams introduced into the stomach of a rabbit, produced death in an hour and a quarter;* and 6 drams proved fatal to a robust dog in three and a half hours.† Nor are the cases rare, in which alcohol, thus diluted, has proved fatal to men. Were the alcohol perfectly pure, or undiluted, these effects would be doubly powerful. Now all the virulent poisons, if mixed with other substances, so as to be less concentrated, may be used for a long time, even habitually, without seeming to produce any very injurious effects. A horse may take a dram of arsenic daily, and continue to thrive; and a very small quantity seems not to affect a man. In short, there is so close a resemblance between the operation of alcohol and most of the powerful vegetable poisons, that to regard the latter as poisonous, and not the former, would be highly unphilosophical. Accordingly, the best medical writers of the present day, do class alcohol among the poisons, as well as opium and tobacco.

It is surely reasonable to infer from hence, that these substances must be very dangerous, when employed as articles of luxury or diet; or when administered as medicines, except under the direction of the regular physician. He may use them, (especially opium) in many cases, perhaps, with advantage. For the same substance, that is deadly poison to the constitution in health, may be eminently salutary in sickness. And a similar difference exists in different constitutions; which is the reason that some men are worn out much sooner than others by the use of stimulants and narcotics. But the physician is the only proper person to judge of the cases and the quantity, in which these substances ought to be used. For every man to take the business into his own hands, without any knowledge of medicine, and to undertake to determine when, and how much, of ardent spirit, wine, opium and tobacco, are necessary for him, is just as absurd and as dangerous as if he were to prescribe and deal out arsenic, or corrosive sublimate, or calomel. Nor can the man in health do it, to gratify his appetite, without certain injury to his constitution. He may not perceive injurious effects for years, on account of the immediate exhilaration; but complicated chronic complaints will,

* Rees's Cyclop. article Poison.

† Nancredi's Abridgment of Orfila on Poison.

after a time, creep upon him, making life a burden, and ending in premature dissolution; though he may impute his sufferings to other causes, and even die, folded with unsuspecting confidence, in the arms of his murderer.

There can be no doubt that opium, in the hands of a judicious physician, is a most valuable medicine; nor any more doubt, that when used habitually, or even occasionally without medical advice, it is almost uniformly and highly injurious. We have, indeed, few genuine opium eaters among us; but the laudanum and paregoric phial, are considered almost indispensable in every family. Nor does the mother hesitate, night after night, to quell the cries of her infant by administering increasing doses of these poisons, and thus almost infallibly to ruin its constitution. The nervous invalid also, resorts to this remedy for allaying the irritation of his system and procuring repose. And more especially, does the delicate votary of fashionable life, make this her nightly resort, on returning at midnight from the assembly, the dance, or the tea party, "all soul within and all nerve without." And nearly all these persons, numerous as they have become among us, are probably ignorant that they are thus destroying themselves and their children. But if they will not listen to the following awakening warning, coming from high medical authority, they are irretrievably ruined.

"However repugnant to our feelings as rational beings may be the vice of drunkenness, it is not more hurtful in its effects than the practice of taking laudanum"—"this is not the language of exaggeration or speculative fear. We speak from a full knowledge of the facts. We repeat it—the person who gets into the habit for weeks, (he may not reach to months, or if he pass these, his years will be but few and miserable,) of daily measuring out to himself his drops of laudanum, or his pills of opium, or the like deleterious substance, call it tincture, solution, mixture, potion, what you will, is destroying himself as surely as if he were swallowing arsenic, or had the pistol applied to his head. The fire of disease may for a while be concealed—he may smile incredulous at our prediction; but the hour of retribution will come, and the consequences will be terrible."*

* *Journal of Health*, Vol. I. pp. 162, 163.

Not less decided is the testimony of physicians against the use of tobacco in every form. "Did the least benefit result to the system from its habitual use," says the same authority, "there would then be some reason why, with all its loathsomeness of taste and smell, it should have become so general a favorite. But we know, on the contrary, that all who habituate themselves to its use, sooner or later experience its noxious power. Tobacco is in fact an absolute poison. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life." In whatever form it may be employed, a portion of the active principles of the tobacco, mixed with the saliva, invariably finds its way to the stomach, and disturbs or impairs the functions of that organ. Hence, most, if not all, of those who are accustomed to the use of tobacco, labor under dyspeptic symptoms. They experience, at intervals, a want of appetite—nausea—inordinate thirst—vertigo—pains and distensions of the stomach—disagreeable sleep, and are more or less emaciated."

How very pernicious, then, must be that filthy practice, to which some are given, of swallowing down purposely, a quantity of tobacco spittle after meals, to assist digestion! Or the still more degrading habit, of chewing snuff; to which it is said, not a few delicate ladies are addicted! Alas, to what depths of degradation will brutal appetite bow down the immortal mind!

The common opinion, that tobacco, in some of its forms, is serviceable for headaches, weak eyes, the preservation of the teeth, purifying the breath, cold and watery stomachs, &c. is mere delusion. "At first had recourse to, by some, for the relief of headache, or disordered eyes,—snuff, when long continued," says a medical writer, "brings on those very evils it was intended to remove." And here I am happy in having permission to give the opinion of one of the ablest physicians in Massachusetts, as to the use of tobacco in another form. "The chewing of tobacco," says he, "is not necessary or useful in any case that I know of: and I have abundant evidence to satisfy me that its use may be discontinued without pernicious consequences. The common belief, that it is beneficial to the teeth, is, I apprehend, entirely erroneous. On the contrary, by poisoning and re-

laxing the vessels of the gums, it may impair the healthy condition of the vessels belonging to the membranes of the socket, with the condition of which, the state of the tooth is closely connected.”*

The practice of smoking is alike deleterious. If it were ever useful as a medicine, the habit, by deadening the nervous sensibility, must prevent every good effect, and then it becomes injurious only : Indeed, “ even in persons much accustomed to it, it may be carried so far as to prove a mortal poison.”†

The counsel given by the Journal of Health, is, therefore, in perfect accordance with the principles of medical philosophy. “ Our advice is, to desist, immediately and entirely, from the use of tobacco in every form, and in any quantity, however small.”—“ A reform of this, like of all evil habits, whether of smoking, chewing, drinking, and other vicious indulgencies, to be efficacious, must be entire, and complete, from the very moment when the person is convinced, either by his fears or his reason, of its pernicious tendency and operation.”

Ardent spirit and wine are considered very serviceable, by multitudes, in several circumstances. Let us see whether this opinion is correct.

Is alcohol necessary for the farmer, to sustain him under protracted labour and fatigue ? The experiment has been fairly and repeatedly tried, by many of the most hard-working men in the country ; and their testimony is, that spirit is decidedly injurious, by increasing the very evils it is supposed to remove ; notwithstanding the temporary exhilaration which it produces.

Is it necessary for the soldier ? Says Dr. Jackson, a distinguished surgeon in the British army : “ my health has been tried in all ways ; and by the aids of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another before my period of old age arrives. I eat no animal food, drink no wine or malt liquor, or spirits of any kind ; I wear no flannel ; and neither regard wind nor rain, heat nor cold, when business is in the way.”‡

* Letter from Dr. John C. Warren of Boston, March, 1830.

† *Ree's Cyc.* article Tobacco.

‡ *Sure Methods of Improving Health, &c.* p. 79.

A general officer in the British service thus testified also, more than thirty years ago. "But above all, let every one who values his health, avoid drinking spirits when heated; that is adding fuel to the fire, and is apt to produce the most dangerous inflammatory complaints." "Not a more dangerous error exists, than the notion that the habitual use of spirituous liquors prevents the effects of cold. On the contrary, the truth is, that those who drink most frequently of them are soonest affected by severe weather. The daily use of these liquors tends greatly to emaciate and waste the strength of the body."*

The Roman soldiers, who conquered the world, and bore a weight of armour that would almost crush a modern warrior, drank nothing stronger than vinegar and water.

Are alcoholic mixtures necessary for sailors? In 1619, the crew of a Danish ship, of sixty men, well supplied with provisions and ardent spirit, attempted to pass the winter in Hudson's Bay: but fifty eight of them died before spring. An English crew of twenty two men, however, destitute of ardent spirit, and obliged to be almost constantly exposed to the cold, wintered in the same Bay, and only two of them died. Eight Englishmen did the same, in like circumstances, and all returned to England: and four Russians, left without spirit or provisions in Spitzbergen, lived there six years and afterwards returned home. In accordance with these facts, it is found, that when sailors are exposed in high latitudes to cold and wet, those endure best, and live longest, who drink no spirit.†

Is spirit necessary for slaves, who are exposed to a summer's sun in warm climates? "On three contiguous estates," in the island of Cuba, says Dr. Abbot, "of more than four

* Military Mentor, vol. 1. p. 24—25.

† *Extract from the New York Mercury of March 31st, 1830.* On Thursday night a very fair experiment was made on the effect of spirituous liquors to sustain men under fatigue. The vessel was on. Barnegat Shoals when the storm came on, and through the night was in great peril. All hands drank spirit except one man sixty years of age. He stood at the helm from five o'clock in the evening of Thursday, until ten o'clock on Friday, the sea breaking upon him constantly, when he came off in good condition—All the men who drank spirits had given out several hours before."—*See also, Rees's Cyclop. Article Cold.*

hundred slaves, has been made with fine success, the experiment of a strict exclusion of ardent spirits, at all seasons of the year. The success has far exceeded his (the proprietor's) most sanguine hopes. Peace and quietness, and contentment, reign among the negroes; creoles are reared in much greater numbers than formerly; the estates are in the neatest and highest state of cultivation, and order and discipline are maintained with very little correction, and the mildest means."^{*}

The men in Europe, who are trained to become pugilists, and to whom it is the object to give the greatest strength and most perfect health, are not allowed ardent spirit at all; and the best trainers prohibit wine.

Now if spirit and wine are not only unnecessary, but decidedly injurious, in the extreme cases that have been pointed out, surely they cannot be beneficial to the student, who is subject to none of these exposures. Some, however, will say, that their moderate use by such persons greatly assists digestion.

"It is a common enough belief," says an European medical writer, "that a dram after meals promotes digestion. But there cannot be a more erroneous opinion. Those, indeed, who have acquired this pernicious habit, may find, that without their usual stimulus, digestion goes tardily on. But this only bespeaks the infirm and diseased state to which the stomach has been reduced. For the digestion of the healthy and unaccustomed, is sure to be interrupted and retarded by a dram. Common observation might satisfy us of this. But the question has been submitted to direct experiment by Dr. Beddoes; and he found that the animals to whom spirits had been given along with their food, had digested nearly one half less, than other similar animals from whom this stimulus had been withheld."[†]

Physicians were, indeed, formerly in the habit of recommending a little brandy and water, or wine, to those affected with the dyspepsy. But the opinion of the ablest of them now, at least in this country, is, that such tonics, in most cases of this sort, give only a transient and deceitful relief; and in fact tend to exhaust the invalid's scanty strength. In-

^{*} Abbot's Letters from Cuba.

[†] Edinburgh Encyclopedia, Article Aliment, vol. 1. p. 498.

deed, they maintain that "permanent strength is never given by stimulating medicines."* A distinguished scholar in our country, who has been a dyspeptic for "some thirty years," says that the worst of all tonics is ardent spirit. For a dyspeptic, however, wines of all kinds are a deadly poison; even worse than brandy, but for different reasons.

Many suppose that spirit, wine, and tobacco, possess a wonderful efficacy in resisting contagion: and hence they are freely used by those in attendance upon the sick. But their only value in this respect, appears to consist, in inspiring confidence in those who employ them; and this is a state of mind, more favorable than that of fear for repelling contagion. But on the other hand, the insensibility produced by these substances, is a far more prolific source of danger; so that the man under their influence, is peculiarly exposed to contract disease. A single phial of the chloride of lime, or soda, (substances now easily obtained in our country,) applied occasionally to the nose in the rooms of the sick, affords more security against contagion, than all the alcohol and all the wine, and all the tobacco, and all the aromatics in the land. Let a man furnish himself with this safeguard, let him see that the rooms of the sick are well ventilated, and if he please, fumigated with the chlorides, and let him not go fasting to visit them, and he has taken the best methods known, for avoiding the contagion of dangerous maladies.

It would be passing by a most important part of the philosophy of this subject, not to endeavour to give a true account of the operation of alcohol upon the animal system. Water, milk, and solid food, strengthen that system, by being actually converted into its substance. In the stomach they are changed into a pulpy mass, called chyme; thence they pass into the bowels, where their nutritious portions become chyle; and this, being taken up by the lacteals, passes into the blood: which in its circulation, conveys the chyle to every part of the system that needs to have its wastes repaired. Does alcohol operate in the same manner to invigorate the bodily powers? In other words, does it impart any nourishment to the system?

* See Dr. Hales's able Essay in the *Journal of Humanity* for Nov. 18th, 1829, &c.

That the water, with which alcohol, when drunk, is diluted, might be nutritious, if it were to pass into the blood, cannot be doubted. Usually, however, it does not go into the blood; but is thrown off by those organs, "which are set as waste gates to the system," because the system is already supplied with fluid enough. This excess of liquid must weaken the digestive power of the stomach over nutritious substances, by too much diluting the gastric juice; while the alcohol will have a similar debilitating effect, by exhausting the stomach's excitability. Moreover, it is now ascertained, that alcohol, frequently, at least, passes unchanged into the blood;* so that if you distil a drunkard's blood, you will obtain pure alcohol: indeed, it has been found in the ventricles of the brain.† Now alcohol in the blood cannot nourish any part of the animal system, because no part of that system is composed of alcohol; and there is no reason to suppose that this substance is decomposed after getting into the circulation. All the organs, as an ingenious medical writer remarks, '*decline*' this alcohol, as the blood conveys it round to them. "The head says, 'my nerves are calmer, my thoughts are clearer, without it,—I beg to be excused:' the heart says, 'my motions are more regular, my affections are purer, without it,—I have no occasion for it:' the limbs say, 'our strength is firmer, our vigor is more durable without it,—we need it not:' all say, 'it cannot nourish us, it cannot sustain us,—we will none of it:' and at length rejected by all, except by those organs whose peculiar office it is to convey out of the blood, its

* M. Majendie tied up the passage from the stomach to the intestines in a dog, and then injected alcohol into the stomach. In half an hour afterwards the chyle was examined and contained no alcohol: but its odour was very sensible in the blood, which yielded it on distillation. Hence, alcohol may pass in some mysterious manner, and through some hitherto undiscovered passage, directly from the stomach into the blood—perhaps through the agency of galvanism. May it not pass into any other part of the system in the same manner, and corrupt the various secretions; and when a man is thus filled with alcohol, will he not be liable to take fire; and will not this explain the spontaneous combustion of drunkards, which in several instances has undoubtedly taken place.—Paris on Diet, p. 46.

† Journal of Humanity, Nov. 18th, 1829. See also Mussey's Address, p. 5.

refuse and worthless parts, it is taken up by them and thrown out of the body.”*

No nourishment in alcohol! How can this be, when it is extracted from molasses, grain, and other substances confessedly nutritious, and seems to constitute their essence? And how is it, that intemperate men not only live, but grow corpulent, upon less solid food than the temperate?

How can it be expected, I reply, that a stomach so debilitated as the drunkard's, so worn out by constant excitement, should be able to digest as much food as that of the temperate man? And who can mistake the bloatedness of a diseased body, for firm and robust muscle? As to the origin of alcohol, it is a mistaken opinion, that it exists naturally and originally in any kind of fruit, or grain. For it always results from the fermentation, or incipient decomposition, of those substances that contain, or will produce, sugar. Before any part of fruit or grain can become alcohol, its nature must be as entirely changed, as that of manure, before it can become the stalk, or flower, or fruit of a plant.

Since spirit is obtained from grain and other nutritious substances, some have inferred, that God intended it for drink, as much as he intended flour for food. But the alcohol does not exist naturally in the grain, in much quantity, without the artificial processes of fermentation and distillation. True, the laws of chemical affinity, which God has established, operate in the production of alcohol, by these processes. And so they operate in the production of the most hateful and dangerous gases, resulting from the decomposition of vegetable and animal substances: and if this fact proves that alcohol is to be used for drink, it proves equally, that these gases are to be used in respiration.

Some too, cannot conceive how alcohol should be poisonous, since the substances from which it is produced, are so eminently salutary. But if alcohol be an entirely new substance, formed out of the ruins of the grain, cider, &c. why should it be thought any more strange, that it should be a poison, than that poisonous gases should result from the decomposition of the sweetest and most nutritious vegetable and animal substances.

But if alcohol afford no nourishment, how can it sudden-

ly inspire a man with such surprising vigor ? I answer, by its action on the nervous system, whereby the latent energies of the constitution are roused into action. God has given to the animal constitution, a capacity to exert an amount of physical power much superior to what is necessary for ordinary occasions. The key to this store-house of strength is the excitability of the system ; and this is put into requisition by the action of alcohol. Alcohol does not create any new physical power ; it merely rouses into action that which already exists in the constitution.

If such be a true account of the operation of alcohol, and I might appeal to the highest medical authorities for its correctness, it is very obvious that this substance must prematurely exhaust the system. That secret energy, which nature has in reserve for seasons of great bodily and mental effort, for extremes of heat and cold, hunger, thirst, and disease, is thus prodigally and irretrievably wasted. It is, as if a powerful prince should unlock the magazines collected by his predecessors, against a time of need, and wantonly expend them upon his lusts ; while powerful enemies were hovering along his frontiers.

The friends of temperance are very frequently urged to point out any bad effects, resulting to a man's constitution, from a very moderate and prudent use of ardent spirit, or wine. In the statement just made, we have the answer. The premature exhaustion which is thus infallibly produced in a greater or less degree, renders the individual peculiarly liable to the attacks of violent and dangerous disorders. He is seized with fever, or dropsy, or apoplexy ; but never suspects that his prudent use of spirit or wine, is the cause. But his physician understands the matter ; though prudence may prevent his even hinting his suspicions.

Nor is this all. This premature exhaustion renders the system far less able to resist disease, than if it had been subjected to no unnatural excitement. Hence the most moderate drinker, is far more apt to sink under his disorder than he, who is rigidly temperate. Listen to the opinion of one of the most respectable medical societies in our land, on this point. "Beyond comparison," say they, "greater is the risk of life undergone in nearly all diseases of whatever description, when they occur in those unfortunate men,

who have been previously disordered by these poisons."*

Philosophy urges total abstinence upon literary men, on the ground also, that spirit, wine, opium, and tobacco, exert a pernicious influence upon the intellect. They tend directly to debilitate the digestive organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, than by thus entailing upon ourselves the whole hateful train of nervous maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage, year after year, like Samson shorn of his locks, and deprived of his vision. Would to God, there were not so many melancholy illustrations of this position in the history of drunkenness in our land. Alas, intemperance seems to select the brightest intellects as her victims, that she may show her omnipotence by crushing them in her iron embrace.

But to pass by the sot and the drunkard; I maintain that the unnatural excitement, which a moderate and occasional use of alcoholic and narcotic substances produces, is unfavorable to clearness and vigor in mental operations. The dizziness of the brain, and exhilaration accompanying their use, especially that of alcohol, what are they, but incipient delirium, and the premonitions of apoplexy. The mental operations may, indeed, seem to be quickened; but to what purpose is it, that the machine is furiously running and buzzing, after the balance wheel is taken off!

From such a severe denunciation as this, however, must not the mild and healthful exhilaration of an occasional glass of wine be exempted? Have not literary men, and even some physicians of early times, declared that "wine inspires a genius favorable to the poet?"

True, I answer, there has been a deep delusion on this, as well as other important subjects: Armstrong, in his generally excellent poem, on the Art of Preserving Health, even advises men to "to learn to revel." But a more modern poet, of no mean name, could say,

* Report of the Committee of the Philadelphia Medical Society, Jan. 24, 1829.

"We never drew our inspiration from the flask."*

And more modern, and not less able physicians too, have testified as follows. "My whole experience assures me that wine is no friend to vigor or activity of mind. It whirls the fancy beyond the judgment and leaves the body and soul in a state of listless indolence and sloth. The man that on arduous occasions is to trust to his own judgment must preserve an equilibrium of mind, alike proof against contingencies as internal passions. He must be prompt in his decisions; bold in enterprise; fruitful in resources; patient under expectation; not elated with success; or depressed with disappointment. But if his spirits are of that standard as to need a *filip* from wine, he will never conceive or execute any thing magnanimous or grand. In a survey of my whole acquaintance and friends, I find that water drinkers possess the most equal tempers and cheerful dispositions.†

"The depths of philosophy, and the elevations of poetry," says the Journal of Health, "are most felicitiously explored by those whose minds are allowed to exert their powerful faculties, unclouded by the muddy vapors of wine or spirit."

Finally; Philosophy makes her appeal on this subject, on the ground that alcoholic and narcotic substances, blunt, and ultimately almost obliterate, the natural affections, and moral sensibilities. Philosophy well knows, because she has seen the experiment tried, and that too, by her own mistaken votaries, that even to weaken these affections and sensibilities, is to undermine the pillars on which society rests; and to destroy them, is to knock out the key stone of the arch, that sustains all which is beautiful and valuable among men. Experience, too, the handmaid of Philosophy, points us to the victims of Intemperance, that meet us at every corner; and bids us see, with our own eyes, the desolating influence of alcohol. ~~These~~ men and women were once the ornament and hope of society. Once, they were the joy and the pride of parents and friends; but now, are they their shame and anguish. Once, their bosoms swelled with honorable feeling, and virtuous enterprise; but now, they are past shame, past hope, past effort, except to

* Cumberland's Retrospection.

† Trotter's Essay on Intemperance, p. 170.

complete the work of self-immolation. Once, some of them were husbands and wives; in whose bosoms there glowed a tender, pure, and unchanging conjugal affection; and they had children clustering around them, affectionate and beloved, whose ears never heard a sweeter sound, than the name of father or mother; and their home, O, how sweet a paradise it was, for such a world as this! but now, their bloodshot eyes look with stupid unconcern, or savage glare, upon the partners, whose bosoms they have made desolate, and upon the children, whom they have covered with rags and infamy; and their voices now sound like the yelling of fiends, in that home, once so sweet, now almost converted into an abode of fiends. Once, they had consciences, quick to discern, abhor, and shun every thing immoral and base; but their conscience now, O, it is dead and buried, never to awake till the judgment day.

Would the temperate and educated youth of our land escape this horrible desolation? Total abstinence is the only sure wall of defence, which they can build up around them. Every other rampart has been demolished by the insidious sappings of the foe. Trust in no other, then, if you would escape the moral ruin, which, sooner or later, follows in the track, even of moderate indulgence.

But what substitute has Philosophy to offer, when she thus demands the abandonment of stimulants and narcotics? God has provided one: a most safe, most salutary, and most abundant substitute. Most mercifully is it scattered in purity and profusion, all around us: gushing forth, clear as crystal, from the base of every hillock in our favoured land. Its name is *Pure Water*: though it sometimes assumes the name of milk and water, vinegar and water, sweetened water, or small beer, without losing its essential and characteristic excellencies. I know that so simple a beverage is loathed by a stomach that has lost its natural tone, and has become educated to the use of stimulants and narcotics. But such a stomach may be again learnt to relish it: and it is now too late to maintain, that water needs the admixture of any other substance, to render it, of all drinks, the most promotive of health, strength, longevity, and serenity of mind. Let us hear a few testimonies on this subject, from medical men.

Cheyne, a distinguished physician, who wrote more than a century ago, and who had himself experienced incalculable

ble benefits from the use of water, describes its value with great enthusiasm. "The benefits," says he, "a person who desires nothing but a clear head, and strong intellectual faculties, would reap by drinking nothing but water (tepid or cold as the season is,) while he is yet young and tolerably healthy, well educated and of a sober honest disposition, are innumerable: As first, that he would live probably till towards an hundred years of age, &c. Secondly, that he would constantly enjoy a clear head, calm, at least governable passions; a facility in intellectual applications, and the acquisition of virtue, &c. Thirdly, he would thereby be secured against all the great, atrocious, and frightful distempers; as melancholy, lowness of spirits, wrong-headedness, madness, apoplexies, suffocations, fevers of all kinds, pestilences, pleurisies, &c."*

"If there is in nature a remedy, which deserves the name of universal," says Hoffman, a celebrated German physician, who lived nearly two centuries ago, "it is, in my opinion, pure water."

"Water," says the Edinburgh Encyclopedia, "is the natural drink of man, and indeed, of all animals. It is not only the safest and best drink, but however it may be disguised, water is perhaps the only fluid which can answer all the purposes for which drink is required."

"There can be no question," says Dr. James Johnson of London, "that water is the best and the only drink which nature has designed for man; and there is as little doubt but that every person might gradually, or even pretty quickly, accustom himself to this aqueous beverage."—"The water drinker glides tranquilly through life, without much exhilaration or depression, and escapes many diseases to which he would otherwise be subject. The wine drinker experiences short, but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then turns decidedly in favour of the water drinker, leaving out his temporal prosperity and future anticipations; and the nearer we keep to his regimen, the happier we shall be."†

* Essay on Regimen and Diet, p. 26.

† Influence of Civic Life, Sedentary Habits, and Intellectual Rement on Human Health, &c. p. 37 and 39.

"I have known," says Dr. Rush, "many instances of persons who have followed the most laborious employments for many years in the open air, and in warm and cold weather, who never drank any thing but water, and enjoyed uninterrupted good health."*

These sudden deaths, which are not unfrequent from drinking cold water, in very hot weather, rarely if ever take place, except in persons of intemperate habits.

"In physical strength, says the Journal of Health, in the capability of enduring labour and fatigue, in the vigor and clearness of the intellectual powers, the individuals whose drink is confined entirely to water, far exceed those who substitute for the pure element, distilled or fermented liquors."

"Would the strong man preserve his strength, and the fair woman her beauty, water will be their beverage, their cordial, their restorative. Is the constitution, broken down in drunken bouts, and gluttonous feasting, to be renovated; water—water alone, unmixed, unspoiled, must be the grand anti-dyspeptic draught. If cramps and pain torment, or wakefulness cheat the wearied spirit of its repose, not all the essences of peppermint or mustard for the former, or all the sedatives of laudanum, or black drops, or hops for the latter, will be so composing for the time, and unattended by after suffering, as a tumbler full or two of hot water. The nervous lady who refuses to take adequate exercise during the day, and drinks her strong green tea in the evening, may consult her physician, if she be partial to having a listener to her tale of woe; but if she desire to rest well and keep out of the hands of quacks, and spare the nerves of her regular medical adviser, who really wishes her well, she must dilute her tea, take longer walks, and in place of recourse to the laudanum vial, try a tumbler full of hot water at bed time. The poor hypochondriac must not hope for easier digestion and a greater flow of spirits by a little wine or other bitters before dinner, and a little wine or brandy and water at and after this meal. He may as well hope to breathe freer by having his throat a little compressed by a tight band just before he takes a walk, and again a little squeezed immediately after his return. His draughts from

* Medical Enquiries, vol. 1. p. 161.

the fountain of Hygeia must be in the shape of pure water from the nearest spring or cistern."

I might add to this evidence, the testimony of almost every valuable medical writer since the days of Hippocrates; all agreeing in the opinion, that *water is the natural and the best drink for man*: and that consequently, "water—water unmixed, unspoiled," is the best substitute for stimulants and narcotics that can be found. And if the *best*, why should the young man, the temperate man, the scholar, enquire for any other? Malt liquors, cider, coffee, tea, and the like, have, indeed, been proposed as substitutes. True, he does well, who uses tea or coffee for brandy, and cider for wine: but he does far better, who in early life brings himself at once to nature's beverage alone: For ale, cider, coffee, and tea, owe their exhilarating properties to the same alcholic and narcotic principles which exist more abundantly in spirit, wine, opium and tobacco: Hence the former will tend to keep alive an appetite for the latter; and whenever an occasion offers, it will be much easier to make the transition to drunkenness, than it would be for the water drinker, who has learned to live without any unnatural stimulus; and whose stomach, therefore, craves none. Hence, then, though I should consider it extremely injudicious, and even quixotic, for any Temperance Society to require total abstinence from these milder stimulants, I should regard it as highly expedient and desirable, for every young man, for every scholar especially, to refrain from them entirely. Then will he probably be able, fifty years hence, to say:—

"Though I look old, yet am I strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not, with unbashful forehead, woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty but kindly."

I make my appeal,

II. ON THE GROUND OF SELF-INTEREST AND PRUDENCE.

I have already shown, that a regard to bodily and mental health, demands the entire abandonment of alcholic and narcotic substances. But there are other considerations, *that urge a man, from mere self love, to total abstinence.*

In the first place, the use of these articles is expensive. Those can best appreciate this argument, who, as heads of families, have been called for several years to settle their alcoholic and narcotic bills, with the merchant. It is not that the price of a gallon of rum, or brandy, or wine; or of a pound of snuff, or tobacco, is a heavy tax upon a man's income; but the endless repetition of these purchases, which custom has heretofore demanded, changes the arithmetical series in the calculation, into a geometrical one.

In the second place, this course will secure a man more respect and influence in society, than he could attain, while using these substances in the greatest moderation. Even habitual drinkers will respect him more, although his example may exasperate them, for taking the course which their consciences approve. And surely the temperate and respectable part of society, cannot but have a higher regard for him, who abandons every 'idol of appetite, than for him, who, giving up perhaps his ardent spirit, still clings to wine or tobacco. For they well know, that it is no difficult matter to leave one idol, if several others of the same general nature are left to us, on which to concentrate our affections and worship.

Such a blaze of light now illuminates every man's path on this subject, and so powerfully do a thousand motives urge to total abstinence, at least from alcohol, that the intelligent and virtuous part of society are suspicious, that the man, who refuses, has a secret attachment to the poison. Hence they dare not trust important interests in his hands; but will commit them rather to the decidedly temperate. Such a suspicion may seem most uncharitable to those who fall under it: Still, so long as in nine cases out of ten, the final result shows it to have been well founded, you cannot prevent men from indulging it.

In the third place, to use alcoholic mixtures, at the present day, even in small quantities, occasions more inconvenience and suffering to a respectable man, in many parts of the country, than total abstinence. In order to do it, he must breast the current of public opinion, which sets so strongly in favour of temperance. Even to replenish from time to time his stores of rum, brandy, and wines, is no easy task. To go openly to the retailers for this purpose, is to expose himself to the mortification of meeting the eye, or

the reproof, of some respectable friend of abstinence. To go privately, is to be haunted continually with the fear of being discovered. Still more difficult is it to find a time and place to drink. To do it publicly, is to be reckoned among the intemperate. To do it at home, is to excite the constant fear, lest some visitor should perceive the alcoholic odour of the breath. To take peppermint essence, or cinnamon, or sweet flag, as some do, affords, indeed, a little security. But what if the effluvia of the spirit should at any time predominate over the aromatics! Worse than all this, the man finds, that so long as he refuses to practice total abstinence, the whole clan of drunkards around him appeal triumphantly to his example; seem to feel and treat him as if he were a brother, engaged in a common cause with them; and lean on him as a support against the reproaches of conscience and the contempt of the world. Now he detests drunkards: and it is most mortifying to be thus dragged into their communion; to be saluted by them as a leader and protector; and then to find among the temperate and respectable, a half expressed suspicion, that he may not, in fact, be so far removed from these drunkards as he supposes. But the sure way to avoid all this mortification, insult, and anxiety, is, while young, to come up to the altar of temperance, and swear eternal enmity to alcohol.

In the fourth place, literary men, by indulging in a moderate and occasional use of alcohol, expose themselves, even peculiarly, to personal intemperance.

Look at the men, who for the last thirty or forty years, have successively gone from our seats of learning, to mingle with the community; and enquire into their characters. Some of them occupy the high and important stations of trust and honour in our national and state governments; some sit in our courts of justice, as judges and expounders of the law: some are advocates in those same courts, to plead the cause of the injured and oppressed: some have devoted their lives to general literature, or to the oversight of extensive mercantile, manufacturing, or agricultural establishments: some have become physicians, and some ministers of the Gospel: and among all these descriptions of character, some, alas, not a few, are intemperate.

Now does any student feel as if he were in no danger,

surrounded as he is, by so many wrecks? If splendid abilities, or correct morality, or hopeful piety, or faithful warnings, or strong resolutions, or fervent prayers, could have saved them, these had not fallen: for it was not merely the stupid, the idle, and the vicious, that were ruined. But they were taught that they might safely linger about the dragon's den, and admire his sparkling eyes, and party-coloured scales, and listen to his siren voice. And ere they were aware of it, his coils were twisted around them, crushing the powers of life; and the poison of his fangs was rankling in their veins. As certain as like causes produce like effects, the youth of our literary institutions, who are coming forward to occupy stations of authority and influence, will fall, in equal numbers, into the folds of the same monster, unless they use some weapon of defence which their predecessors never employed. That weapon, of heavenly temper, is total abstinence. Oh, it is madness to rush on, unprotected by this weapon, to that deadly spot, where the mightiest lie slain by thousands.

Let the student recollect, that scarcely any other man in society is so peculiarly exposed to intemperance as himself. In the first place, it is very natural to seek relief, in the stimulus of wine, or ardent spirit, from the debility consequent upon vigorous mental efforts; although the constitution is then in a very bad state to resist their influence. In the second place, literary men are peculiarly subject to nervous maladies; and the depression of spirits accompanying them, receives a temporary relief, though an ultimate aggravation, from stimulants; and the result of using them, most commonly, is confirmed intemperance. In the third place, the delicacy of constitution possessed by literary men, is sooner overcome by alcoholic poisons, than the coarser and more robust stamina of the active and labouring classes. In the fourth place, men of the learned professions, the physician, the lawyer, and the clergyman, are more exposed than others, to those special occasions when it is customary to use alcohol. Civil courts of every grade, furnish one of these occasions; and rarely are the temptations stronger, or the defences weaker. Among the sick, alcohol is thought to be essential; and there the physician is tempted to make up by stimulants, for the fatigue and sleeplessness of the preceding night; and there the clergy-

man guards himself, as he supposes, against contagion, by the same means: and thus in spite of the loud warnings, uttered by the science of the one, and the religion of the other, they both become drunkards. Finally, if I mistake not, literary men—perhaps I ought to say all persons of sedentary habits—are more addicted than others, to smoking and chewing tobacco: and it is well known that tobacco, by rendering the taste of water insipid, inclines a person strongly to resort to ardent spirit. This is illustrated in the “Confessions of a Drunkard,” who undertook to substitute tobacco for alcohol. “The devil,” says he, “could not have devised a more subtle trap to retake a backsliding penitent. The transition from gulping down draughts of liquid fire, to puffing out innocuous blasts of dry smoke, was so like cheating him. But he is too hard for us; when we think to set off a new failing against an old infirmity, ’tis odds but he puts the trick upon us, of two for one. That (comparatively,) white devil of tobacco, brought with him in the end seven worse than himself.”

“It were impertinent to carry the reader through all the processes by which, from smoking at first with malt liquor, I took my degrees through thin wines, through stronger wine and water, through small punch, to those juggling compositions, which, under the name of mixed liquors, slur a great deal of brandy or other poison under less and less water continually, until they come next to none, and none at all. But it is hateful to disclose the secrets of my Tartarus.”*

Oh, let the student turn his eye backward, and look at the almost countless wrecks of talent and genius, that are strewn over the ocean of intemperance. Select a single example, if you will—say that of Burns—and ask yourself, whether you would desire even his glory for your name, if it must also be loaded with his infamy! Let his epitaph, written by

* An almost infallible attendant upon brandy, wine and tobacco, is gambling; and most cordially do I join in the earnest wish of an able friend to temperance; “O! that every society for the suppression of intemperance, would shut out also the vice of gambling—would banish it entirely! Little gambling is like little drinking; one degree leads on to another. All great vices have little beginnings, and these little beginnings are what we are most cautiously to avoid. As these two vices then are so intimately connected while living, separate them not in death, but bury them both in the same grave. And bury them deep too—pile high the earth upon them, that their noisome presence may never cloud the pure light of virtue.” *Sweetser’s Address before the young men of Burlington, March 24th, 1830. p. 8.*

himself, sink deep into the memory of every youthful votary of science.

The poor inhabitant below
 Was quick to learn and wise to know,
 And keenly felt the friendly glow
 And softer flame;
*But thoughtless follies laid him low
 And stain'd his name.*
 Reader attend! Whether thy soul
 Soar fancy's heights, beyond the pole,
 Or darkling grubs this earthly hole,
 In low pursuit;
*Know, prudent, cautious, self control:
 Is wisdom's root.*

I make my appeal,

III. ON THE GROUND OF PATRIOTISM.

Patriotism requires that the man, who loves his country, should shrink from no personal sacrifice, if he can thereby arrest some great national evil. How great an evil in this country, is the use of alcoholic and narcotic substances, will appear from a few facts.

The amount of ardent spirit and wine annually consumed by the 13,000,000 inhabitants of the United States, cannot be less than 50 or 60 millions of gallons. This, at half a dollar per gallon, would cost 25 or 30 millions of dollars. It is impossible to estimate exactly the amount of opium and tobacco unnecessarily used among us: yet their value can hardly be thought less than 5,000,000 dollars. Let us look at some of the injurious consequences resulting from such an immense expenditure, and from the consumption of these deleterious substances.

1. From 300,000 to 500,000 persons are thereby made habitual or occasional drunkards. If each of these earns less per annum, by \$100, than if he were temperate, the whole loss to the country is from 30 to 50 millions.

Some will say, that the country is not impoverished in this way, to such an extent; because the distillation, transportation, and vending of these articles, amounts even to a greater sum. This reasoning would be sound, if the persons who distil, transport, and vend them, could find no other employment: but other employments might be found; probably not less lucrative. Suppose this to be done, and that each of the intemperate were to earn \$100 more per annum, than he now does. The wealth of the country would certainly be

increased by 30 to 50 millions of dollars. This, then, is the amount of its loss.

2. But a dead loss is not all. The drunkard does not merely die to society : he cleaves to it, like a gangrenous excrescence, poisoning and eating away the life of the community. Three fourths of the pauperism in the United States results from intemperance ; and to support this number of the poor, it requires not less than 8,000,000 of dollars. Three fourths of the crimes in the country, originate, also, from the same source. Alcohol lets loose upon the community, an army of 90 to 100 thousand who live by crime ; and their depredations, apprehension, imprisonment, and punishment, must cost several millions.

3. From 30 to 50 thousand individuals, above the age of twenty, die prematurely, every year in the United States, in consequence of these substances. The profits of their labour, for the additional period they would have lived, if temperate, is a loss to the country, without compensation. Suppose they would have lived only ten years longer, and earned only 100 dollars per annum above their support : this shows us another loss of 30,000,000 to 50,000,000 of dollars.

4. There are other items in this account, which, though we cannot calculate their amount, must be large ; such as the losses sustained by the fraud and carelessness of intemperate agents and seamen, the casualties and accidents thence resulting ; the indolent habits acquired by the children of the intemperate, &c. The sum total of loss to the country, cannot be less than \$100,000,000 ; and probably it is twice that amount. Yet this sum is four times greater than the revenue of the United States ; it would construct 8,000 miles of canal annually ; or more than 10,000 miles of railway : nay, it would probably connect the gulph of Mexico and the Pacific Ocean : it would support all the Colleges, Academies, and schools of every description, and all the clergymen in the United States : nay, it would send a missionary, to every 2000 or 3000 souls on the whole globe : and it is fifty times more than the annual income of all the benevolent societies of the age.—But pecuniary loss is not, after all, the most alarming evil that follows in the train of intemperance.

5. It is undermining the physical and intellectual character of our country. As a general fact, the two stand or fall together : at least, we cannot expect, that the intellect should *long maintain itself* erect, vigorous, and well proportioned

when the body is half in ruins. The giant minds of other days, whose names and works will make the deepest impression on future times, were lodged in vigorous bodies: and if some of these have been found in periods of effeminacy, it shows only, that they withstood its deteriorating influence. Intellect is not necessarily cultivated and strong, where there is vigorous muscular strength: but where bodily debility and effeminacy extensively pervade a nation, we never look for great intellectual achievements. Knowing what were the habits and physical energy of the ancient Egyptians, Greeks, and Romans, we are not disappointed to find the display of a correspondent mental power, such as their history exhibits. But modern Egypt and Italy, are the last places to which we look for intellectual prowess. Poetry may, indeed, kindle up her fitful lamp at the funeral pile of the body: but it is not the poetry of Homer, or of Milton.

We have seen that the use of alcoholic and narcotic substances, tends powerfully to debilitate the constitution; and the complaints, which they generate, descend hereditarily to posterity. Nor are these effects confined to the offspring of the habitually intemperate. These poisons, still regarded by multitudes as the *elixir vitæ*, are working a slow, but fatal deterioration, in the constitutions of thousands, who would resent the charge of intemperance with indignation: so that the influence has become truly national: nor is it among the feeblest of those causes, that are hurrying us fast away from the simplicity, purity, and the physical and intellectual energy, of our Pilgrim Fathers.

6. The use of these substances is injurious to our social condition. When writers wish to exhibit the climax of human misery, they introduce us to a drunkard's family. And truly, if there be any suffering absolutely without alleviation from any human power—any degradation below the brute—we are presented with it, in the drunkard's wife and children. Yet probably more than fifty thousand families in our country, are in a condition approximating to this.

But the use of these substances, even in a moderate degree, has a most unfavorable bearing upon domestic and social happiness. The powerful excitement, which they produce, destroys a relish for the simple and noiseless pleasures of home, and for virtuous, temperate society; and a love is created for places of public resort, such as the grog-shop and the tavern. Here also, men can indulge in their grossness of

manners, which is the natural consequence of stimulants and narcotics; and which induces the dram drinker, the wine bibber, the smoker, the chewer, and snuff taker, to avoid the society of refined and virtuous females.

Such men know very well, that no lady wishes her parlor fumigated with the smoke of tobacco, or the exhalations of alcohol; nor her eyes disgusted with a vest, or cravat, soiled by snuff, or the drivellings of tobacco; nor her ears saluted by a voice stifled with snuff, or garrulous with the silly talk and indelicate inuendos produced by alcohol. These men, therefore, will be tempted to avoid the society of refined and intelligent females, and to resort to that of their own sex, where slovenly appearance and indelicate manners will meet with no reproof. Such a separation between the sexes, will exert a most pernicious influence upon the condition of any people. It will create a relish for those grosser public amusements, such as theatrical exhibitions, circus sports, horse-racing, cock-fighting, bull-baiting, boxing matches, and gladiatorial contests, whose prevalence always indicates a diseased and sinking state of society. He must be a blind man, who has not seen for some time past, a rapid progress in this country, towards such a condition.

7. The use of these substances is making havoc with the moral and religious principle of the country. You can see in the man of settled religious principle, how even a moderate use of alcohol especially, blunts his moral sensibilities, and lowers the standard of his efforts. And in the confirmed drunkard, you see the work of desolation made perfect. Who are the men that trample the most furiously upon the Sabbath? whose mouths are open the widest in blasphemy? whose brazen fronts are foremost in the legions of infidelity and atheism? whose word is it, that no man dare trust? whose bosoms are steeled alike against natural affection and moral emotion? Who are the men, that fill our prisons and penitentiaries? the men, who prowl through the land, for theft, fraud, and murder? Oh, these are the men, who exhibit the genuine effects of alcohol. And who are the youth that are beginning to learn the dialect of profaneness? beginning to scoff at the faithful reproofs of parents and friends, and at the institutions and principles of religion; and are becoming familiar with the gaming table and the brothel? Oh, these are the young men, who are also addicted to the use of *wine, brandy, and the cigar*. And wherever you go, you will

find that just in the degree in which wine and brandy are admitted, will religion be driven out, and conscience stupified. This desolating metamorphosis has already made fearful progress in our land; and if learning, morality, patriotism, and religion, do not unite to stop these destroyers, their history may be given in the prophetic language of inspiration: *A fire devoureth before them, and behind, a flame burneth: the land is as the garden of Eden before them, and behind them, a desolate wilderness: yea, and nothing shall escape them.*

Finally, the use of these substances threatens our liberties with ruin. We might as reasonably expect to see the palm tree flourishing amid the ice-bergs of the arctic regions, as liberty, either civil or religious, existing where the great mass of the people are ignorant and depraved. Now I have shown that alcoholic and narcotic substances, are weakening the physical and mental energies of this nation, depraving our manners, and destroying the public conscience. Already a fearful breach is made upon us at all these points. And if the enemy continue to be resisted by forbearance, and proposals of peace and union, as he has been, the time is not distant, when not one stone, in the beautiful edifice of our independence, will be left upon another. Let the time come, when the electors, who are under the influence of alcohol, in conjunction with those, who are ignorant and unprincipled, shall constitute a majority, and our liberties will be bartered for a dram. For what do the men care for national liberty, who have sold all their faculties into the most vile and oppressive bondage, and who have nothing to lose? These are just the tools, which unprincipled leaders have always used for the destruction of free institutions; and they are already employed to an alarming extent in our land. It ought to startle us, to learn, that in our popular elections, he, who can deal out the most whiskey, is not unfrequently, on that account the successful candidate; and that in a majority of cases, even temperate men take the tavern in their way to the ballot box, and thus unfit themselves as much for voting as for praying.

Every true patriot, who looks steadily at this portentous cloud, that hangs with fearful aspect over our beloved country, and has already rained so many plagues upon us, cannot but feel that all which we hold dear, as freemen and Christians, is in danger; and with solicitude will he inquire, what efforts—what sacrifices can save us? The answer is easy—the effort

is easy—the sacrifice is easy. Let all the intelligent and educated youth in our country, abstain, henceforth and forever, from alcoholic and narcotic poisons, and try to persuade the community to do the same, and whatever other evils may destroy us, intemperance never will. So long as our free institutions exist, the men of education will control public opinion; and when public opinion is turned into the channel of temperance, the work is done. In a free country like ours, ignorance cannot extensively, nor permanently, influence the public mind, until corruption has pervaded the majority.—Give me, therefore, the united opinion, and the united example, and the the united efforts, of one generation of educated men, and I will go forth with confidence to encounter the giant-monster, Intemperance; and though his height reach unto heaven, and he bestride the land at a step, yet will I cut him down, and hew him in pieces, and the next generation shall see only his bones bleaching in the sun.

Oh, young men, it is a moral Thermopylae in which you are placed; and the evils that threaten your country, are more dreadful than the invasion of a Xerxes with his millions. It was a less urgent cause in which the Bruti and the Gracchi offered up their lives. Nay, that was less urgent, which roused our fathers in the revolutionary contest; for what foreign yoke, what civil oppression, can compare with the bondage of intemperance? And yet, the efforts and sacrifices you are called upon to make, are not worthy to be named in comparison with theirs. They shed their blood in torrents to purchase your liberties and rights: Will you not deny yourselves the gratification of an unnatural appetite, to save the precious patrimony from destruction?

In the contest with intemperance, it is incumbent upon educated men to take their stand in the fore front of the battle; not merely on account of their stations in society, but especially because in times past, such men have done more than other classes, to bring this scourge upon the nations. The distinguished poets of ancient and modern times have devoted their most captivating numbers to the praise of Bacchus. They have furnished the drunkard with his song, and the occasional drinker with his inspiring and elegant apology. Nor is it merely the poets of looser strain, who have done this; such as Horace, Anacreon, and Shakespeare: but even *the grave and religious Milton*, devoted a beautiful ode to *celebrate the virtues of wine*: and the sentiment advanced by

Armstrong, was but an echo of the opinion of most physicians, before the present day :

“ We curse not wine, the vile excess we blame.”

This sentiment has been the secret root, that has nourished nearly all the intemperance in the world : for scarcely an immoderate drinker of wine, or ardent spirit can be found, who will admit that he indulges in the use of them to excess. True, he uses a greater quantity than he once did : but this he supposes necessary, on account of some change in his employment, or growing infirmities. To give a license, then, for moderate drinking, is in fact to license intemperance ; since no man is intemperate in his own estimation. Literary men, both by their writings and example, have generally given such a license : at least, it has been only here and there a retired philosopher, or physician, who has pleaded for total abstinence : and he has been regarded as an ascetic, or a dreaming visionary. Educated men are under peculiar obligation, therefore, to come forward in one unbroken phalanx, and endeavour to drive back the Vandal hordes of intemperance.—I ground my appeal,

IV. UPON THE PRINCIPLES OF CHRISTIANITY.

But here I meet at the outset, an argument drawn from the Bible, in favor of using wine, and even ardent spirit. Our Saviour, it is said, had sanctioned the use of wine, by his miracle at the marriage in Galilee, and by employing it at the institution of the eucharist : and Paul has done the same, by recommending it to Timothy. Indeed, nowhere in the Bible is wine prohibited to men generally ; but only its excess. Nay in one instance, at least, we find an express permission to the Jews, to use, not only wine, but strong drink. One of the tithes, which they paid every second year, those living remote from Jerusalem, had liberty to convert into money, and having brought it to that city, the command was ; *thou shalt bestow that money for what thy soul lusteth after ; for oxen, or for sheep, or for wine, or strong drink, or for whatsoever thy soul desireth : and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.* Now it is difficult to assign any reason, why God should prohibit that to a Gentile, which he permitted to a Jew : hence we may conclude, that wine and ardent spirit, in moderate quantity, may be lawfully employed in any part of the world.

Concerning wine, I remark, in reply to this argument, that a permission to use it in Judea, is a very different thing from

allowing its use in the United States. For, in the first place, the wine sold in this country, is, as I have already shown, a very different substance from that used in Judea, or any other country where the grape is cultivated. Forty nine fiftieths of our wines are a mixture of wine, cider, brandy, and sometimes the juice of berries, sumach, logwood, spices, aromatics, sulphur, and the leaves of plants, more or less poisonous. In short, they are generally ardent spirit in a diluted form, disguised by substances hardly less injurious. To be permitted to drink the pure juice of the grape, which is the common wine of Judea, is surely a very different thing from a grant to use such deleterious compounds. Indeed, let any one point out to me, if he can, the difference between using brandy and water, and brandy mixed with wine?

In the second place, I remark, that in those countries where the grape is cultivated, the use of wine is equivalent to the use of cider in those countries where apples are abundant; but where the grape does not grow. For they both serve as very common drinks in the respective countries, where they are produced. And the most usual and abundant productions of different countries, seem generally, to be adapted by Providence to the peculiar circumstances and wants of their inhabitants. The example of Christ and Paul, therefore, if it authorizes the use of wine in wine countries, merely authorizes the use of cider in cider countries; and cannot, by any sound logic, give a license to employ wine in cider countries; especially since most of the wine there used, is an entirely different and most objectionable substance. Now if Christ had converted water into cider at the marriage, or if Paul had directed Timothy to drink a little cider, who would have thought this to be a license for the use of wine! Yet certainly the miracle and the advice amount to no more than this, when applied to this country. And it is certainly worthy of the serious consideration of the Christian Church, whether, by using at the holy supper, the common wines sold in this country, they are not, in fact, using ardent spirit in disguise?

As to any permission given in the Bible to use ardent spirit, I remark, that the whole Bible contains not a syllable concerning ardent spirit: and for this reason, that it was not known to exist, till about nine hundred years after Christ, when it was brought to light by an Arabian chemist, in the process of distillation. The *strong drink* several times mentioned in the Bible, was merely a particular sort of wine, made from grapes

and various seeds and roots;* nor is there any evidence that its intoxicating power was greater than that of wine produced from the grape.

Let us now inquire, whether the principles of the Bible demand total abstinence from the alcoholic and narcotic substances under consideration.

These principles require us to avoid temptation. Now from 30,000 to 50,000 individuals in our land become sots every year, by moderate indulgence in these articles; for this is the number annually required, to fill up the vacancies occasioned by death in the ranks of intemperance. And I have shown that literary men are peculiarly exposed to this temptation. He, therefore, who neglects to secure himself against it, forfeits the promise of a divine protection; and depends only on his weak and treacherous heart, where he needs an angel's holiness and an angel's strength.

The great law of Christian benevolence requires us to love our neighbor as ourselves. Now we do not probably influence our neighbor's welfare and happiness so much in any other way, as by example. Hence, to continue ourselves to use even moderately, stimulants and narcotics, contributes to strengthen our neighbor in the same practice: and he falls a sacrifice to intemperance. It needed, perhaps, only our example of total abstinence, to have saved him from ruin: but that example was on the other side, and it helped to smother the cries of reason, and to repress the throes of conscience. No wonder the Bible pronounces a woe upon him, who gives his neighbor strong drink, and puts his bottle to him, and makes him drunken also. Let it be remembered, that this may be done by example, as well as in any other way.

I know that the selfish heart will exclaim against self denial, merely for our neighbor's good. But very different is the spirit of Christian benevolence. *If meat make my brother to offend, says Paul, I will eat no flesh while the world standeth; lest I make my brother to offend.* Indeed according to this law of love, *every man is guilty, who suffers any evil to come upon his neighbor, which he could have prevented, consistently with other duties.* That great branch of the law of love, which requires that *whatsoever we would that men should do to us, we must do even so to them,* to the same conclusion. What, then, is that

* Jahn's Biblical Archaeology, § 144.



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man doing to others, who refuses to abstain entirely from the alcoholic and narcotic substances we have mentioned ?

By his example, he contributes to uphold a practice, which brings an annual expense upon his fellow countrymen, of more than 100,000,000 of dollars ; and thus to reduce to extreme poverty and wretchedness, from 50,000 to 100,000 families ; and not less than 150,000 individuals to pauperism : And to shut up 50,000 men annually in the debtor's prison : And to send out 90,000 murderers, robbers, incendiaries, thieves, and the like, to make havoc in society : And to render from 300 to 500 thousand citizens habitual drunkards : And annually to make a draft upon the temperate part of the community, for 30 or 50 thousand recruits, to fill up the wasting ranks of drunkenness : And to pour out upon the land, such a flood of corruption and profligacy, as seriously to degrade, and threaten with utter ruin, her social, intellectual, political, and moral character.

Now is there any thing in all this list, which a man would wish to have his neighbor do unto him ? any thing that does not directly violate the law of Christian love ? But this is not all, nor the worst : for the man who abstains not entirely from stimulants and narcotics, is giving the weight of his example in support of an evil, that sends prematurely into eternity from 30 to 50 thousand of his countrymen every year : that is, from 500 to 1000 every week ; or from 70 to 140 every day.

Ah, my friends, this part of the subject possesses a momentous interest, and takes hold upon the retributions of eternity. For what is it to go into eternity, a drunkard ? *Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* Oh, it is fearful responsibility to exert even a feeble and remote influence, in thus precipitating such a multitude of souls, "uncalled, unhouselled, unanointed, unannealed," upon the uncovenanted mercy of God ! Let no one forget, that human laws inflict an equal punishment on the accessory and the principal ; and that the sanctions of the Divine Law are the same. How can he, then, who has been accessory to the drunkard's ruin on earth, hope to escape the drunkard's doom in eternity !

~~MAR 14 1974~~

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